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THE
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AMERICAN
Missionary Register.

FOR THE YEAR 1824.

BY THE
United Foreign Missionary Society.

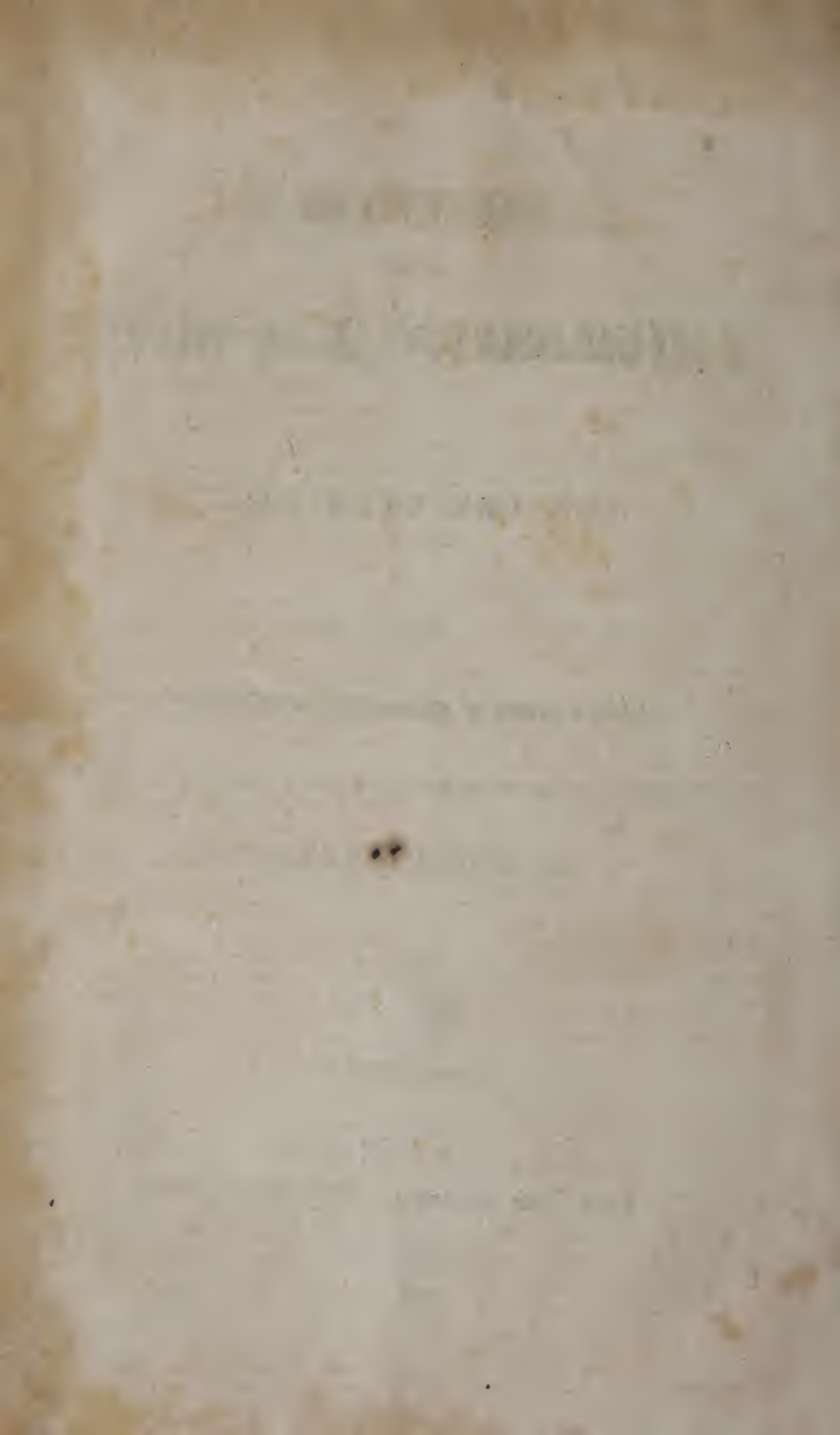
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VOL. V.

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AMERICAN Missionary Register.

VOL. V.

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No. 1.

Biography.

MEMOIR OF THE LATE REV. WILLIAM WARD, D.D.

ONE OF THE MISSIONARIES AT SERAMPORE, IN BENGAL.

[From the London Evangelical Magazine.]

THE death of this eminently pious and useful servant of Christ has made a very general and deep impression on the minds of British Christians, and especially on those who take a lively interest in the cause of Missions to the heathen. We hasten, therefore, to lay before our readers a brief sketch of Dr. Ward's history, for which we are indebted to a sermon delivered by the Rev. Mr. IVIMEY, and to other sources to which he refers.

MEMOIR, &c.

Mr. Ward was a native of Derby, where he was born Oct. 20, 1769. His mother was a pious woman, who received her first religious impressions under the discourse of a female Quaker, who preached in the Town Hall of that place. Mr. Ward had the advantage of maternal counsel and example, and it is believed became, while young, the subject of converting grace; and was made a partaker of the unsearchable riches of that gospel which he was appointed to preach among the Gentiles. In early life he was brought up to the printing business, and while a youth was united to the Baptist church at Hull; by whom, it being soon perceived that he possessed promising talents for the ministry, he was encouraged to devote himself to that work, and was placed under the care of the late

Rev. Dr. Fawcett, of Ewood Hall, Halifax, for literary instruction.

The writer of the interesting Memoirs of that excellent and useful man gives the following honourable testimony to the conduct and character of Mr. Ward:—

"A residence of about a year and a half at Ewood Hall endeared Mr. Ward as much to the family, as his exertions in behalf of the heathen have raised him in the esteem of the public. They witnessed the first appearance of that missionary spirit which induced him afterward to relinquish every other engagement for this sacred cause. His most delightful employment was to preach in hamlets wherever he could collect a congregation; and by the dispersion of short tracts, &c. to lead careless as well as inquiring souls to a serious attention to the best things."

Mr. Fuller also, in his valuable Memoirs of good Mr. Pearce, of Birmingham, says, "The congregation at Cannon-street was supplied for several months by Mr. Ward who

has since gone as a missionary to India. Here that amiable young man became intimately acquainted with Mr. Pearce, and conceived a most affectionate esteem for him."

Mr. Pearce had also formed a strong attachment to Mr. Ward. This will appear from the following extracts of a letter addressed to him just before his departure for India :

"Most affectionately do I thank you for your letter, so full of information and of friendship. To our common Friend, who is gone into heaven, where he ever sitteth at the right-hand of God for us, I commend you. Whether I die or live, God will take care of you till he has ripened you for the common salvation. Then shall I meet my dear brother Ward again; and who can tell how much more interesting our intercourse in heaven will be made by the scenes that most distress our poor spirits here.

"Alas! I shall see you no more. I cannot be at Olney on the 7th of May. The journey would be my death. But the Lord whom you serve will be with you then, and for ever. My love to all the dear assembled saints, who will give you their benedictions at that solemn season."

The following account of his being accepted by the Baptist Missionary Society, will be read with interest.

"The first person whose qualifications appeared to be unexceptionable was Mr. William Ward. Mr. Carey, before his departure, had some small acquaintance with him, and being at that time a printer, he addressed him to this effect: 'If the Lord bless us, we shall want a person of your business to enable us to print the Scriptures: I hope you will come after us.' This hint seems to have remained on Mr. Ward's mind. He had invitations to settle in England; but his mind appears to have leaned towards India. The committee, hearing of his inclination, applied to his tutor for a particular account of his character and qualifications. The answer was perfectly satisfactory. They then invited him to a ministers' meeting at Kettering in Oct. 1798, where he engaged as one of the preachers."

On the 7th of May, 1799, he was solemnly designated with Mr. Brunsden, to the work of a Missionary in India, at Olney. The work of the

day was accompanied with fasting and prayer. Mr. Fuller proposed some questions to the missionaries respecting the motives of their undertaking, and the religious sentiments they meant to propagate. The answer of Mr. Ward was to this effect:—

"I have received no new revelation on the subject: I did not expect any. Our Redeemer hath said, 'Go ye into all the world, and preach the gospel to every creature: and lo, I am with you always to the end of the world.' This command I consider as still binding, since the promise of Christ's presence reaches to the utmost corner of the earth, and to the utmost boundaries of time. While I was at Ewood Hall, I received an invitation to carry the gospel and a printing-press to India, where Brother Carey and others have erected the standard of the Cross. I prayed to God, and advised with my friends. In complying with this invitation, I gave up all other prospects, and devoted myself to that of attempting to bless a nation of heathens. Since that time my peace and joy in God have more and more abounded. Duty and pleasure have in my employment gone hand in hand. Sometimes I have been enabled to say,

'No joy can be compared to this,

'To serve and please the Lord.'

"In his strength, therefore, I would go forth, borne up by your prayers, hoping that two or three stones at least may be laid of the foundation of Christ's kingdom in India, nothing doubting but that the fair fabric will rise from age to age, till time shall be no more."

A passage had been provided in the *Criterion*, an American ship, Captain Wickes; they left the River May 24, 1799. While the ship was off Margate, Mr. Ward wrote the following lines, which he supposed might be sung at the monthly meetings for prayer in England, during their voyage.

Smile, Lord, on each divine attempt
To spread the gospel's rays,
And build on Sin's demolish'd throne
The temple of thy grace.

Oh, charge the waves to bear our friends
In safety o'er the deep;

Let the rough tempest speed their way,
Or bid its fury sleep.

When they shall preach the Saviour's word
Beneath the Banian's shade,
Let the poor Hindoo feel its pow'r,
And make his spirit glad.

Oh, let the heavenly Shaster spread,
Bid the new cast arise,
Till Brahmans preach the gospel word,
And India taste its joys.

They landed safely at Calcutta, October 11; but were under the necessity of proceeding to Serampore, a Danish settlement. His Journal thus describes it:—

"Oct. 14.—Yesterday, we arrived at Serampore, a Danish town, fifteen miles above Calcutta. Thus have we finished this memorable voyage: memorable not for the storms we have weathered, or the hardships we have borne, for we have seen nothing worthy of the name; but because goodness and mercy have continually followed us."

From Serampore they wrote to Mr. Carey, and in a few days after, Mr. Ward and Mr. Fountain went to visit him at Mudnabatty; and found that all the interest he could make was not sufficient to induce the Supreme Government at Bengal to suffer the newly-arrived Missionaries to settle in the British territories. Mr. Carey at length resolved, notwithstanding it would prove a loss to the Society of 500*l.* to listen to Mr. Ward's entreaties to join them; and thus the seat of the Mission was removed to Serampore. Here the Missionaries knew they would receive protection from the Danish Government; whilst the great ends of the mission, particularly the printing of the Scriptures, were likely to be answered at Serampore, better than they would have been at Mudnabatty.

In August, 1801, Mr. Ward, accompanied by Khristna-Pal, the first converted Hindoo, who had begun to converse with his idolatrous neighbours respecting the gospel, made a missionary tour to certain parts of the country from whence

persons had come for religious instruction, preaching and distributing papers as they proceeded. Mr. Ward in this excursion was detained by a police officer, on much the same grounds as have been since alleged, *that the Company had given no orders for the natives to lose cast.* Mr. Ward assured him that the papers were entirely religious; and on his offering to sign them with his own name the officer released him. The papers were sent to Calcutta and examined. Some alleged, that it was improper to attack the religion of the natives; but others answered, that there was nothing more in the papers than had been always tolerated in the Roman Catholics in the Company's territories. Nothing, therefore, came of it; and, during the administration of Marquis Wellesley, nothing more was heard on the subject.

Mr. Ward entered upon his labours at Serampore with great ardour, and during the year 1800 had the pleasure of printing the New Testament in Bengalee. On December 22 of that year, he thus describes an event which excited the greatest astonishment, and called forth the warmest emotions of the heart in gratitude to God; this was what he calls the breaking of "the infernal chain of CAST:—"

"This day, Gokool and Khristno came to eat tiffin, (what in England is called luncheon) with us, and thus publicly threw away their cast. Messrs. Carey and Thomas prayed with the two natives before they proceeded to this act. All our servants were astonished; so many had said that nobody would ever mind Christ, or lose cast. Mr. Thomas had waited fifteen years, and had thrown away much upon deceitful characters; Mr. Carey had waited till hope of his own success had almost expired; and, after all, God has done it with perfect ease! *Thus the door of faith is opened to the Gentiles, who shall shut it? The chain of the cast is broken, who shall mend it?*

Mr. Ward had been now for some time engaged in compiling a work of considerable magnitude. The

first account of it was given in a letter to Mr. Fuller, Jan. 12, 1809, in which he says,—

“I have been for the last five or six years employed on a work ‘On the Religion and Manners of the Hindoos.’ It has been my desire to make it the most authentic and complete account that has been given on the subject. I have had the assistance of brother Carey in every proof sheet; and his opinion and mine is in almost every particular the same. You are aware that very pernicious impressions have been made on the public mind by the manner in which many writers on the Hindoo system have treated it. My desire is to counteract these impressions, and to represent things as they are.”

This work was printed at Serampore, by permission of the India Government, in 1811, in four quarto volumes. A second edition, “carefully abridged and greatly improved,” was printed in one large quarto volume in 1815; and a third edition, in two octavo volumes was published in England in 1817.*

In the year 1811, March 10, a calamitous fire happened at Serampore, by which the printing-office, types, &c. &c. were wholly consumed and destroyed. In attempting to extinguish this, Mr. Ward was in imminent danger of his life, but was mercifully preserved from personal harm.

In June, 1819, Mr. Ward arrived in England, and attended the Anniversary of the Baptist Missionary Society at Great Queen-street Chapel. His address after the sermon produced a powerful impression. He preached in the evening at Zion Chapel to a crowded auditory, from Eph. ii. 11. “Without God in the world.” The awful description which he gave in this sermon of the “abominable idolatries” of the pagans in India excited deep commiseration. He afterward visited many parts of England, Scotland, and Wales, preaching and collecting for the College at Serampore. He also

visited Holland and America, collecting for the Missionary branch of the College for educating pious Hindoo youth members of churches for the ministry.

Whilst in England, he printed a sermon on 2 Cor. v. 14, 15, which contains the substance of all his pulpit addresses, and from which a very good idea may be gathered of his talents, sentiments, and spirit. He also published, just on his leaving England in 1821 to return to Bengal, a volume of “Farewell Letters,” which has now reached the third edition, and has been translated into the Welsh language. A quotation will show the progress in the work of evangelizing Asia, before his leaving Serampore. It has since that time very much advanced.

“Did ever any cause appear to be more hopeless?—I well recollect that this was the exact feeling on this subject when I arrived in Bengal. Every where we were advised to go back. Even one or two good men thought the attempt utterly impracticable. India, in short, has been long considered an impregnable fortress, defended by the gods. Many a Christian soldier, it has been said, may be sacrificed in the intrenchments; but the fort never will be taken. The Mahometans, it is added, tried long to change the Hindoos, to destroy their idols, and to bring them to profess the Mahometan faith, but in vain:—they put multitudes to the sword, and converted the stone idols into steps, that every Mahometan, on ascending to the mosque, might set his foot on a Hindoo god. Yet none of these terrors made them give up their idols, or change their customs.

“But, my dear brother, it was predicted of the Messiah, that he should ‘divide the spoil with the strong, because he poured out his soul unto death.’ *All these difficulties have been overcome.*

“Six hundred Hindoos have renounced their gods, the Ganges, and their priests, and have shaken from their limbs the chain of the cast.

“The distance between Britain and India has been annihilated, for fifty converted natives have become, in some sense, Missionaries.

“Twenty-five of these fifty languages have been conquered.

“The Hindoos all over Bengal are so-

* Two other volumes have been since added.

liciting Schools for their children at the hands of the Missionaries.

"And, the Government and our countrymen are affording the most important aid in the introduction of light and knowledge into India. 'He must increase.'

"In the above detail of difficulties, we observed that a most formidable one arose out of the fears of the Hon. Company, and of the local Governments, so that they appeared to be utterly averse to missionary efforts. Now, in all that concerns the mental and moral cultivation of India, the Governor-general and the Government of Bengal are become powerful auxiliaries. Native schools have, for years back, been under their absolute patronage; several Christian Institutions at Calcutta, which have the good of the natives as their direct object, receive a marked countenance; and missionaries receive the most friendly attentions. The School-book Society, which is supplying the natives with translations of interesting English books, was formed at the suggestion, and in fact under the directions of the Marchioness of Hastings, who has manifested a most benevolent, and undeviating solicitude to improve the intellectual and moral condition of this people.

"Did distance and climate present serious impediments to the evangelization of India?—Providence has raised up fifty preachers on the spot: the languages and the climate are their own; and with the manners and opinions of the people to whom they preach they are perfectly familiar. Not an error among them which they cannot detect and refute. If the Holy Spirit pour upon these agents plentifully of his sacred influences, then each one of them will become, as an itinerant and a preacher, equal to ten English missionaries. Khrishna, Rammohun, Sébukram, Ramprasad, and other Hindoo ministers, possess very respectable talents; and the effects of the ministry of these and other natives have been far more powerful than those attending the labours of foreigners. Large societies, or churches, exist at Chittagong, Sahébgunj, Dinagore, Calcutta, and Serampore; and almost all these converts have been gathered by the Hindoo preachers. The same may be said of at least three out of four of the six or seven hundred heathen converts connected with our mission: they owe their conversion to their own countrymen. And these by the Great Shepherd have been provided on the spot; and the climate is as friendly to their health as England is to its natives. Add to all this, the existence of a Missionary Hindoo College, where these Hindoo candidates

for the Christian ministry may receive for the sacred office all the human preparation possible; and then will be seen how wonderfully, how providentially distance and climate have been surmounted. In the funds recently contributed in England and America, will be found a sufficient provision for the annual support of nearly twenty Hindoo missionary students.

"The opposition of our own countrymen in India to missionary efforts formed another serious obstacle to the formation and progress of missions. But in this respect a mighty change has been wrought in India. A happy number of the Hon. Company's servants have become truly devoted Christians. Chaplains of evangelical sentiments and feelings have wonderfully increased, and are very useful in diffusing the light of the gospel. Five or six Christian societies of devout British soldiers have recently been formed in the Indian army. The Benevolent Institution at Calcutta, with its different auxiliaries, is wholly supported by our countrymen, who contribute about 13,000 rupees annually for this purpose. The funds for our native schools, containing 8,000 heathen children, are also principally derived from their liberality. And the same is true of the large funds raised by the Calcutta Auxiliary Bible Society, of the funds of the Hindoo College, of those of the School-book Society, the School Society, the two Missionary Societies, the Orphan and Free Schools, and one or two other Christian Institutions at Calcutta of great importance. Some of our countrymen have also been liberal in donations to the Serampore College; and, though a *Missionary College*, the Most Noble the Governor-general of India is its distinguished patron. Nor in this reference to the great moral changes which have recently taken place in the East, must we forget the Calcutta Episcopal College, which will, we hope, have an important share in the illumination of the Eastern world."

Mr. Ward, on his return to India, sailed from the Thames in the *Abberton*, on the 28th of May, 1821, in company with Mrs. Marshman and her daughter, and several missionaries belonging to different Societies in England; and arrived in Madras, after an expeditious passage, on Sept. 24; and a letter dated Calcutta, Oct. 25, communicated the gratifying intelligence of their safe arrival at that place.

Mr. Ward, in a letter dated Feb. 27, 1823, says, "We are in merciful circumstances, as it respects health." This letter he put into the post-office with his own hand the next day. Little did he imagine, that the vessel appointed to carry it to England would also convey the intelligence of his premature and sudden death: but so it was. He died March 7, in his 54th year. So true is it that we "know not what shall be on the morrow: for what is your life? it is even a vapour that appeareth for a little time, and then vanisheth away."

Mr. Ward has left a widow, and two daughters. May He who is the Father of the fatherless, and a God of the widow in his holy habitation, support, protect, and bless them under this heavy and unexpected deprivation of an affectionate husband and parent.

The last publication of Mr. W. was printed at Serampore, a short time before his death. It is entitled, "Brief Memoir of Khristna-Pal, the first Hindoo in Bengal, who broke the chain of the Cast by em-

bracing the Gospel." A few copies only were sent to England, directed by Mr. Ward's own hand to some of his particular friends, in January last, and these seem silently to say, "*Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.*"

This short sketch cannot be better concluded than in his own animated description of the opening prospects of the Redeemer's kingdom:—

"In all this progress, what difficulties have been removed—what ground prepared—what an army in array—what resources provided—what auxiliaries in the prayers of the saints! All, in fact, rapidly tends to the grand consummation. 'The Lord whom we seek will suddenly come to his temple,' and amidst the hallelujahs of a saved world, he will be crowned Lord of all."

'One song employs all nations; and all cry
'Worthy the Lamb, for he was slain for us.'
The dwellers in the vales and on the rocks
Shout to each other, and the lofty tops
Of distant mountains catch the flying joy;
Till, nation after nation taught the strain,
Earth rolls the rapturous hosanna round."

Reports of Societies.

NINETEENTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

PRESENTED AT THE ANNUAL MEETING IN LONDON, MAY 7, 1823.

An abstract of this Report, so far as it relates to the progress of the Bible cause on the Continent of Europe, was presented in our last number. Our selections from this voluminous and interesting document will now be concluded.

ASIA.

The CALCUTTA Auxiliary has increased both in strength and efficiency, during the last year. It is stated in its eleventh Report:—
"Among the earliest occurrences of

the year, is the completion of the Malay Old Testament, revised by the Rev. Mr. Hutchings; and nearly the whole of the impression is on its way to its destination. The number of Missionaries in those isl-

ands has been progressively increasing, and schools are rapidly advancing in Sumatra, Penang, Malacca, Batavia, Amboyna, and other places."

The Calcutta Committee have resolved to print, without delay, 4,000 copies of the Gospels and Acts, and 1,000 of the whole New Testament in Bengalee; 2,000 of the Gospels and Acts, and 500 of the whole New Testament in Persian; 2,000 Gospels and Acts in the Arabic, and 500 New Testaments in the same language.

The number of copies of the Scriptures distributed by the Calcutta Society, during its eleventh year, amounted to more than 12,000, of which 4,000 were of Bibles and Testaments, in about twenty Asiatic languages; besides upwards of 900 copies of the English, French, Spanish, Portuguese, Dutch, German, Danish, and Greek versions. The income of this Institution amounted last year to 11,200 rupees, about 1,400*l*.

Your Committee have remitted to that Institution a debt of more than 1,500*l*, contracted by the purchase of Bibles and Testaments and printing paper. They have also voted, in the first instance, the sum of 1,000*l*. to the Calcutta Committee, and subsequently, an additional grant of 3,000*l*.

Your Committee have also resolved to print, independently of the above-mentioned editions undertaken in the East, a new edition of 5,000 copies of Martyn's Persian New Testament, after the Calcutta impression; 2,000 copies of the Persian Psalter; 1,000 copies of the book of Genesis, in the same language; and 5,000 copies of the Arabic New Testament of Sabat.

That the translators at SEFAMPORE have pursued their important task with unremitting perseverance, will appear from a brief statement of the

progress of their various works.—Of the twenty-six versions of the Scriptures, in as many different languages and dialects, undertaken by that learned body, thirteen have been already carried through the press; eight are more than half printed; two are printed as far as the third Gospel; and in another the Gospel of St. Matthew is nearly finished. In aid of these efforts, your committee have voted two grants, one of 2,000*l*. and another of 3,000*l*. in the course of the last year.

The Committee of the MADRAS Auxiliary have pursued with diligence the various works which they had undertaken to execute or superintend.

The revision of the Old and New Testament in Tamul has considerably advanced. The Old Testament had been carried on to the book of Ezra, and it was expected that this version would leave the press before the end of 1823. The stock of the former edition of the Talmud New Testament having been completely exhausted, by the increasing demands for it from all quarters, the Madras Committee have resolved to print an edition of the old version, which is to consist of 2,500 copies of the whole New Testament, and of 2,500 extra copies of the Gospels and Acts; a supply which is thought to be sufficient till the publication of the revised version.

The book of Genesis, of the Canarese version, was completed, and the revision of the Four Gospels and Acts was considerably advanced. The Malayalim version of the New Testament will probably be ready for the press at the close of this year.

The second version into the Malayalim, undertaken by the Rev. Mr. Bailey, of the Syrian College at Cottym, in Travancore, intended particularly for the use of the Syrian

Christians, is considered a great desideratum. The Teloogoo version is still in progress.

The BELLARY Branch of the MADRAS Auxiliary had distributed 93 English Bibles and Testaments, and 1,665 copies of the whole Bible, or of portions of the Scriptures, in the languages of India.

The total number of copies of the Scriptures issued by the MADRAS Auxiliary, during the second year, amounts to 1,271 Bibles and Testaments, in European languages; and 3,059 copies of the whole Bible, or of portions of it, in the languages of India. The cash account of the Society presented a balance of 18,453 rupees in favour of its income; a sum sufficient to carry through the press the works at present in hand.

From the BOMBAY Auxiliary the following information is received: The Holy Scriptures, or parts of them, are now printed in two native languages, which are spoken over extensive districts, in this presidency. The Gospel of St. Matthew, in Mahratta, has been in circulation for more than two years; and the whole New Testament has been printed in the Guzerattee language, and is now in extensive circulation. The Old Testament, in the same language, has advanced to the end of the historical books.

The number of copies of the Scriptures distributed in the English and in other languages, since the formation of the Society, amounts to 2,086 Bibles and 4,410 Testaments.

The total receipts of the Society, since its last Report, amounted to upwards of 1,900 rupees, and the balance in the hands of the Treasurer to 13,471.

Your Committee have further aided the printing of the Scriptures in the Guzerattee, by a grant of 500*l.* towards defraying the expenses incurred in translating, and procuring the necessary types.

The tenth Report of the COLOMBO Auxiliary affords gratifying information respecting the progress made in the translation and printing of the Cingalese Bible. The book of Genesis has excited the attention of the Cingalese to such a degree, as to occasion an extraordinary demand for another edition of 1,000 copies. Of the new edition of the Cingalese Testament, nearly 500 copies have been issued during the past year.

During the year upwards of 1,300 Bibles, Testaments, Psalters, and integral parts of the New Testament, have been issued in the English, Portuguese, Cingalese, Malay, Hindostanee, Arabic, and Tamil languages.

By the departure of the late Lt. Governor, Sir Edward Barnes, the Colombo committee lost another zealous and active President, who, deeply sensible of the importance of the Cingalese Bible, had relieved the Society, during the pressure of recent difficulties, by a loan from the public treasury of 2,000 rix-dollars. His place has been filled by the Governor, His Excellency Sir Edward Paget, one of whose first measures was the communication "of His Majesty's most gracious command, not to receive payment from the Colombo Auxiliary Bible Society of the above mentioned loan."

Your Committee lament that the successful progress of the translators at CANTON and MALACCA, in preparing a version of the whole Bible in the Chinese language has recently sustained a sudden interruption from the death of the Rev. Dr. Milne, one of the two valuable Missionaries who had undertaken the execution of that important work. This long-expected version will probably soon leave the press, under the direction of the Rev. Dr. Morrison, who has communicated to your Committee the cheering information, that 1,000 Chinese New

Testaments had just been applied for by the Missionaries of a new settlement, formed at Singapore in the year 1819.

The SUMATRA Auxiliary has presented to the Baptist Missionaries at that place the sum of 800 rupees, to enable them to print the Gospel of St. John in the Malay. The Rev. Mr. Robinson had previously translated the Gospel of St. Matthew, "many copies of which (writes the Secretary) have been distributed among the natives in this neighbourhood. I am happy to say that they are readily received, and by some, I have reason to believe, are read with considerable attention."

It appears from the last Report of your Auxiliary in the colony of New SOUTH WALES, that its funds were in a flourishing state; that it had received large contributions from the Branch Society at VAN DIEMEN'S LAND, and the Bible Association at CASTLEREAGH, CAMPBELL TOWN, LIVERPOOL, WINDSOR, SYDNEY, and PARAMATTA. The total of its remittances to your Institution since its formation is 1,350*l.* and 3,773 copies of Bibles and New Testaments had been circulated in the colony by its exertions.

With regard to the activity and success with which the operations in aid of your Society in the GEORGIAN and SOCIETY ISLANDS have been conducted, simple but unequivocal evidence has been conveyed to your Committee, by the transmission of the Gospels of St. Matthew, St. Luke, and St. John, translated into the Taheitan language, and printed by the Missionaries in those islands. The Acts of the Apostles were in the press, and the Epistles to the Romans and Ephesians, together with several books of the Old Testament, were under revision.

AFRICA.

At the two principal stations occupied by Auxiliaries of your Society; on the continent of AFRICA, no opportunities for distributing the Scriptures have been neglected by your zealous associates.

The SIERRA LEONE Auxiliary has pursued its exertions, during five years, with undiminished activity. Since its last Anniversary Meeting its Secretary had been busily employed in collecting the subscriptions, and in dividing the remaining stock of English Bibles, among the inhabitants of the town and adjoining villages. The offer of the Scriptures to the soldiers of the 4th West India Regiment, had excited on their part a great disposition to learn to read, for the purpose of obtaining a knowledge of their contents.

The second Report of the SOUTH AFRICAN Auxiliary has reached your Committee. That the object of that Institution is appreciated by the mingled population of that colony, will appear from the following statement: "So great (observes your correspondent) is the demand for Bibles and Testaments, that all the stock in our depository would not be more than sufficient to last a fortnight, without proper attention being paid to the real wants, the circumstances, and dispositions of the applicants. Many of our countrymen, both among the Dutch and English colonists, and many among the slaves and Hottentots, are without the word of God, but are desirous of possessing it."

AMERICA.

At BUENOS AYRES a small Auxiliary has been instituted, which has made a remittance, amounting to 41*l.* 9*s.* 6*d.*

From the BRAZILS, CHILI, PERU, the CARACCAS, and HONDURAS, to

which countries supplies of the Scriptures had been transmitted, the most gratifying communications have been received. The following is an extract of a letter from a correspondent at Bona Vista, who had distributed copies of the Scriptures among the poor labourers in the salt works in the vicinity of that place. "I was highly gratified, (says he) next day, to see these poor people seated on the sand at noon, when resting in the shade, from the heat of the sun; and one of them reading most devoutly to about twenty who surrounded him."

At PERNAMBUCO a number of Portuguese Bibles were distributed "to crowds of applicants." To this station 1,000 Bibles and 1,500 New Testaments have been subsequently transmitted.

At LIMA, 500 Spanish Bibles and as many New Testaments were sold in two days; and your correspondent states, that had their number amounted to 5,000, they would have been disposed of, so eager was the demand for them. To this station also, fresh supplies of the New Testament have been despatched.

It is here due to the AMERICAN and the PHILADELPHIA Bible Societies to state, that your Committee have been aided by the kindness of those Institutions, in pointing out to them proper correspondents in these quarters.

At VALPARAISO, COQUIMBO, and HUASCO, 200 Testaments had been distributed by a captain, to whose care they had been confided by your Committee: of these 146 were sold, and their value, 19*l.* 6*s.* placed in the hands of your Treasurer. The following is the captain's Report: "I assure you the inhabitants seemed very desirous of religious instruction. I found the copperminers, in particular, most anxious to possess and read the Holy Scriptures."

At DEMERARA, ESSEQUIBO, BERTICE, and TRINIDAD, the distribution of the Scriptures has been attended with good effects.

On two estates in the Island of Leguan, the plan of appointing catechists for the purpose of reading the Scriptures to the negroes at weekly meetings, has been adopted, and the benefit resulting from it on one of them, is thus described by a correspondent: "A manager of one of these estates informed me that the negroes do three times the work they formerly did, and are quite cheerful and happy. I was first requested to visit this estate, by the proprietor, on account of the prevalence of *obiah* or witchcraft; which rendered the negroes wretched, and had been the death of some, from its miserable influence upon their minds. But the truths of the Bible banished this from the estate; and I will venture to say, that while the Bible remains in their hands, and the love of it in their hearts, no *obiah* will be found among them."

In the Eastern part of the Island of Jamaica, a very promising Auxiliary was formed on the 13th of November last. About 60*l.* were subscribed at the close of the meeting, which has since increased to the amount of nearly 300*l.* currency: a part of this sum has been contributed by the free coloured inhabitants.

In the Bahama islands, the demand for the Scriptures has continued to be great. "On my receiving the Spanish Bibles and Testaments, (says a correspondent) a Spanish vessel came into this port. The persons on board bought the whole of the Bibles, at two dollars and a half and three dollars each."

"A gentleman who visited the ship informed me, that he saw the Spaniards, with apparent pleasure, collected round one of their shipmates, who was reading the Bible to them."

The BERMUDA Auxiliary states, that more Bibles and Testaments "are yet wanted to supply the necessities of the island, particularly among the Black population, in consequence of their increased ability to read." The Treasurer of this Society has informed your Committee, that he has 150*l.* waiting to be remitted, should the exchange prove more favourable.

The Reports received during the last year, from the AMERICAN Bible Society, give pleasing evidence of the rapid growth of that Institution.

That the liberality of the supporters of the American Society has kept pace with the extension of its system, appears from the simple fact that its net receipts during the last year exceed those of the preceding.

Many seamen have exhibited much interest in the objects of the Society, and derived benefits from them. "On one occasion, at a meeting appointed by a Marine Bible Society, all the seamen in port were requested to attend, and the request was very generally complied with. An address was delivered to them, and the immediate consequences were, that in the two following days 150 seamen applied to be furnished with the Scriptures, and 80 became members of the Society."

The Female Bible Associations have contributed materially to aid the operations of the American Society.

The PHILADELPHIA Bible Society distributed, during the last year, 5,541 Bibles and Testaments. Its funds were recently enriched by a legacy of 1,100 dollars.

The issues of the MONTREAL Society in the third year of its institution, approached nearly double the number circulated in the two former years. One result of their labours was received with real satisfaction

by your Committee, the discovery that, excepting in *one* single instance, all vessels from the mother country were adequately supplied with the Scriptures.

The following is an extract of a letter from your Montreal correspondent: "By a distribution made last winter, particularly in one township, much good has been done. The inhabitants, who formerly employed the Sabbath in hunting, shooting, quarrelling, now meet together to read the Scriptures, and send their children to the Sunday schools, which have been lately established."

By the seventh Report of the NOVA SCOTIA Bible Society, it appears that 588 Bibles and Testaments had issued from the depository at Halifax, during the year.

The Ladies Society at MIRAMICHI has transmitted to your Committee an interesting report of its proceedings, accompanied with a remittance of 50*l.*

The HUDSON'S BAY Auxiliary celebrated its first Anniversary at York, on the 25th of August last. This Society has remitted a second contribution, amounting to 96*l.* 9*s.* 6*d.*

From LABRADOR your Committee have received most satisfactory intelligence respecting the benefits which the Esquimaux converts have derived from the perusal of the Scriptures, transmitted to that country for their use.

DOMESTIC OPERATIONS.

Under this head, the Committee pay a deserved tribute of respect to the memory of their late Secretary, the Rev. John Owen, the amount of which was given in the third number of our last volume. They also announce the appointment of the Rev. ANDREW BRANDRAM, late of Oriel College, Oxford, as Mr. Owen's successor.

Auxiliary Societies.

In adverting to the proceedings of DOMESTIC AUXILIARY SOCIETIES, your Committee would always bear in mind, and gratefully acknowledge, that in reporting their own proceedings, they are recording the results of the operations of Auxiliary Institutions. It is upon their aid that the stability of the British and Foreign Bible Society depends, and from them that the resources of its liberality are supplied. And it is therefore with peculiar pleasure, that your Committee have to report an increase in the *free* contributions of Auxiliary Societies, in the past year, to the amount of nearly *nine* thousand pounds. They consider this fact, not only as indicating the continuance of zealous exertions in their cause, but also as affording proof that the labours of this and other religious Societies, have already met with some degree of success in supplying the local wants of particular districts. And it has always been found that those who possess, and can themselves appreciate the value of the Holy Scriptures, are the most anxious in their desires and endeavours to communicate to others so great a blessing. Under the designation of Auxiliary Institutions, BIBLE ASSOCIATIONS are obviously included. It is, indeed, matter of interesting reflection, and of devout thanksgiving, that of the contributions remitted from different parts of the country, so important to the efficiency and the very existence of the Society, so large a proportion should have been derived from the humble offerings of the poor.

The highly important aid which your Committee have ever received from the Bible Societies of Scotland, has been again afforded to them during the past year. Among the numerous and efficient Auxilia-

ry Societies in Scotland, that at EDINBURGH is supported by 76 Branch Societies and Associations; and it has remitted, during that period, the sum of 1,306*l.* 10*s.* 9*d.* to your Institution.

The GLASGOW Auxiliary Society, jointly supported by a Branch Society and 48 Bible Associations, has remitted, during the last year, 820*l.*

A contribution, amounting to 585*l.* 9*s.* 1*d.*, distinct from that of the Glasgow Auxiliary Society, has been remitted by the Presbytery of Glasgow, in part of their thirteenth annual collection.

The HIBERNIAN Bible Society held its seventeenth Anniversary in Dublin, on the 10th of April. The Report announces the formation of five new Auxiliaries and thirty Associations, during the last year, making a total of 147. Its receipts, during the same period, amounted to 4,343*l.*, and 8,628 Bibles and 7,949 Testaments had issued from its depository.

The following works have been completed during the past year: viz.—

	Copies.
German Bible	10,000
Do. New Testament	5,000
Spanish N. T., Scio's version,	20,000
Italian do., Martini's version	5,000
Greenland do.	1,000
Hebrew Old Testament	1,500
Arabic Bible	3,000
Mandjur Gospel of St. Matthew	550
French Testament, De Sacy	20,000

Besides various editions in the English and Welsh languages.

Issues from the Depository.

The number of copies of the Scriptures issued from your depository, during the year ending March 31, 1823, has been

123,127 Bibles,
136,723 Testaments;

which, together with those issued at the expense of the Society, from foreign presses, since the com-

mencement of the Institution, amount to *three millions, eight hundred and seventy-five thousand, four hundred and seventy-four* copies of the Holy Scriptures.

Your committee have continued their assistance by considerable grants of Bibles and Testaments to the "London Hibernian Society," and other Institutions, for distribution in Ireland.

Conclusion.

A review of the state of the British and Foreign Bible Society, both in its domestic concerns and foreign relations, must forcibly impress on its members the duty of renewed gratitude and thanksgiving to the Author of all good, for the success which has attended their efforts in the circulation of his Holy word. Ascribing the glory of this success to Him alone, and relying on the continuance of the Divine favour, they may confidently persevere in their charitable endeavours to supply the spiritual wants of their Christian brethren at home and abroad, or the more pressing exigencies of those countries over which the Sun of Righteousness has not yet cast his reviving-beams.

It is a melancholy reflection, that, although eighteen centuries are nearly elapsed, since the Gospel began to be propagated, considerably more than one half of the population of the earth is still immersed in the gloom of paganism, or bound in the iron fetters of Mahomedan superstition.

A pious divine of the seventeenth century, contemplating this deplorable destitution, thus expressed his feelings: "I cannot be affected so much with the calamities of my own relations, or of the country of my nativity, as with the case of the Heathen, Mahomedan, and ignorant nations of the earth. No part of my prayers is so deeply serious, as that

for the conversion of the ignorant, and the infidel world; that God's name may be sanctified, and his will be done on earth as it is in Heaven." It is impossible not to sympathize with the piety which dictated these sentiments.

The British and Foreign Bible Society, in its endeavours to demolish the strong holds of idolatry and superstition, can employ only the sword of the Spirit. The numerous translations of the Holy Scriptures into the Oriental and other languages, which have been effected or promoted by its funds, for the benefit of heathens and Mahomedans, are satisfactory proofs of its endeavours to conduct these wandering pilgrims, through the mists of error and ignorance, to the knowledge of Him, who said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."—These attempts have been ably and strenuously seconded by foreign confederates, and particularly by the Societies in Russia, India, and America. While the British and Foreign Bible Society most cordially rejoices in the acceptance with which its principle has been so extensively received, it is to be lamented that there are nations professing Christianity, in which both its efforts and object are proscribed, and to which the perusal of the Scriptures, if not interdicted, is permitted only under restrictions calculated to deprive them of half their value and influence. This deplorable prejudice, which would exclude the light of heaven, which would deprive a famished world of the bread of life, prepared for its eternal sustenance, and deny to misery the balm of heavenly consolation, has been deeply regretted, while happily its effects have in some measure been counteracted by pious and distinguished individuals,

and by none more than Doctor Leander Van Ess ; whose name, while it merits the affection of those of his own communion, will long command the esteem and respect of all sincere Christians. With such coadjutors your Committee trust that the cause of truth and charity will finally prevail, and that the word of God, which was graciously revealed for the illumination of the whole human race, "will have free course and be glorified."

Your Committee have now to express their cordial satisfaction, in which all the members of the British and Foreign Bible Society will participate, at the uninterrupted continuance of that friendly intercourse which has so long subsisted between their Institution and its Foreign Associates.

A strict adherence to the simple principle of their Association, is the base and cement of this happy union, which has proved the source of blessings to millions. Disclaiming all concern in political affairs, and all interference in the civil or religious establishment of this or any other country, the labours of the Society are exclusively directed to one object, to communicate in the widest extent possible, that which is the common property of all, the code of Divine Inspiration, inviting the co-operation of all the members of the Christian community in its labour of love.

In the augmented happiness of mankind it looks for its reward ; and above all, it is animated with the hope that the Scriptures thus distributed may, through the Divine blessing, become to them who receive them the power of God to their salvation.

In what degree these hopes have been, or may be realized, can be

known only to Him who knoweth all things ; but that the labours of the Bible Institution have not been in vain, the testimonies are numerous and satisfactory.

On this most interesting subject, your Committee will refer to only one out of many that might be produced, that of the Archbishop of Moscow, in his address at the ninth anniversary of the Moscow Bible Society. "Are you desirous (says the venerable Prelate) of seeing the springing up of the seed sown by the Bible Society ? Behold ! in all our seminaries and schools the word of God is now read : people who formerly never read any thing, or read only what was useless and hurtful, now read the word of God. In prisons, where the convicts used to teach each other new crimes, they begin to read the word of God, and to recognise their Saviour ; nations that hardly knew the name of Jesus Christ, or were entirely ignorant of him, begin also to read the word of God, and to know their Saviour.—Do you not see then that these things are not the tares that are springing up ? May God the Word vouchsafe his blessing upon every benevolent effort to propagate among mankind the word of salvation, to the understanding of his truth, according to godliness."

Most cordially uniting in the pious wish of the venerable Metropolitan, your Committee will now conclude their report, in the language of the Evangelical Prophet, so naturally presented to their recollection by the facts which have been stated in elucidation of the benefits of Bible Societies.

"How beautiful upon the mountains are the feet of him that bringeth good tidings of good, that publisheth salvation ; that saith unto Zion, Thy God reigneth !"

Home Proceedings.

UNITED FOREIGN MISSIONARY SOCIETY.

A brief view of the Missions under the care of this Society, was published in the September number of our last volume. At the request of a distant correspondent, who has recently transmitted to us the names of one hundred and forty-nine new Subscribers, we now republish our "Brief View," with corrections to the present date, and with the addition of two new Missions.

BRIEF VIEW, &c.

The Society was instituted in July, 1817, under the patronage of the General Assembly of the Presbyterian Church, and the General Synods of the Reformed Dutch, and Associate Reformed Churches.

Communications from Individuals or Societies out of the U. States, should be addressed to the Rev. JOHN KNOX, *Secretary for Foreign Correspondence*, New-York.

All communications relating to the general concerns of the Society, and to the American Missionary Register, should be addressed to ZACHARIAH LEWIS, *Domestic Secretary and Editor*, No. 38 Broad-Street, New-York.

All letters relating to the pecuniary concerns of the Society should be addressed to MOSES ALLEN, *Treasurer*, No. 18 Wall-Street, New-York.

1. UNION MISSION.

Commenced in 1820.—Situating on the West Bank of Grand River, about twenty-five miles north of its entrance into the Arkansaw, and about seven hundred miles above the junction of the Arkansaw and the Mississippi.

Rev. William F. Vail and Rev. Epaphras Chapman, *Missionaries*; Marcus Palmer, *Physician and Surgeon*; and Messrs. William C. Requa, Stephen Fuller, Abraham Redfield, John M. Spaulding, Alexander Woodruff, and George Requa, *Assistant Missionaries*. There is a

school at this station of thirteen Indian children, who live in the Mission Family.

II. GREAT OSAGE MISSION.

Commenced in 1821.—Situating on the North Bank of the *Marias de Cein*, about six miles above its entrance into the Osage River, and about eighty miles Southwest of Fort Osage.

Rev. Nathaniel B. Dodge, Rev. Benton Pixley, and Rev. William B. Montgomery, *Missionaries*; William N. Belcher, *Physician and Surgeon*; and Messrs. Daniel H. Austin, Samuel Newton, Samuel B. Bright, Otis Sprague, and Amasa Jones, *Assistant Missionaries*. At this station there is a School of fifteen Indian children, living in the Family.

III. TUSCARORA MISSION.

This Mission, having been under the care of the New-York Missionary Society about twenty years, was transferred to the United Foreign Missionary Society in Jan. 1821. It is situated in the Tuscarora Village, about four miles east of Lewiston, Niagara County, New-York.

At this station, we have a Church of twenty-one Indian members. The Rev. James C. Crane, having resigned the charge of this Mission, the vacancy is temporarily filled by the Rev. Mr. Smith of Lewiston.

IV. SENECA MISSION.

Commenced by the New-York Missionary Society in 1811, and

transferred to the United Foreign Missionary Society in Jan. 1821. Situated about four or five miles from Buffalo, near the outlet of Lake Erie.

Rev. Thompson S. Harris, *Missionary*; and Mr. H. Bradley, *Assistant Missionary*. There is a Church of four Indian members—also a School of thirty Indian children, living in the Mission Family.

V. CATARAUGUS MISSION.

Commenced in 1822.—Situated near the shore of Lake Erie, and about thirty miles from Buffalo.

Mr. William A. Thayer, *Assistant Missionary*. A school of twenty-one Indian children living in the Family.

VI. FORT GRATIOT MISSION.

Commenced by the Northern Missionary Society in 1822, and

transferred to the United Foreign Missionary Society in September, 1823.—Situated on the River St. Clair, about one mile below the outlet of Lake Huron.

Mr. John S. Hudson, *Assistant Missionary*. A school of twelve or fifteen Indian children living in the Family.

VII. MACKINAW MISSION.

Commenced in October, 1823.—Situated on the Island of Michilimackinack, within the limits of the Michigan Territory.

The Rev. Wm. M. Ferry, *Missionary*. A school of ten or twelve Indian children, living in the Family.

Most of the Missionaries have wives; and at the various stations there are eight unmarried females, who are occupied in teaching, or in domestic avocations.

CIRCULAR ADDRESS.

The following Circular, and the Letter which accompanies it, have been printed on a letter sheet, and forwarded to a number of Clergymen and other friends of Missions. Our readers, ladies as well as gentlemen, are requested to consider themselves as personally addressed in these documents, and to exert their influence in behalf of the objects here presented to their view.

The Board of Managers of the United Foreign Missionary Society are once more compelled to state to their fellow-christians in general, and to the Ministers and Churches connected with that Society in particular, the financial embarrassments under which they are labouring. Urged by the command of their God and Saviour, to "Go into all the world, and preach the Gospel to every creature," they devised a Missionary Plan, having the world for its field, but which particularly contemplated the introduction of the Gospel, with the arts of civilized life, among the aboriginal inhabitants of this country.

That plan being more expansive in its nature, and efficient in its operation, than any heretofore acted upon in this section of the United States, they were led to believe would excite a higher degree of interest in its favour, produce far greater and more durable effects, and thus form a new era of Missions in the history of the American Churches. In these views they were greatly strengthened, when, having submitted their plan to the highest judicatories of three denominations of Christians, united in the bonds of one common faith, it received their unqualified sanction, accompanied with the pledges of fu-

ture patronage and support. The government of the United States, pursuing at the same time a just and philanthropic policy towards the Indians, offering and promptly affording aid to all such Benevolent Institutions as should heartily engage in the work of their civilization, the directors were encouraged to proceed.

In entering upon this arduous undertaking, they did not so miscalculate as to suppose that at the bare approach of their Missionaries, every object would be accomplished. To attain those objects, they knew that instruction must be conveyed—the mind enlightened—prejudices vanquished—habits changed—and the whole savage heart renewed by the power of Divine Grace.

So many and so serious were the obstacles to be encountered, that had they been left to the suggestions of their own carnal reason, they are confidently persuaded that they would never have embarked in the enterprise. But all objections were silenced by the will of the Master, and the history of his faithfulness was the guarantee of their success.

Aware, however, that this work must be attended with difficulties requiring wisdom, energy, patience, perseverance, and much prayer, they resolved to renounce their own strength, to cast their burdens on the Lord, to act by faith, and to go forward.

For more than six years has this concern been diligently prosecuted, and the Society now numbers two Missionary Establishments among the Osages, one at Tuscarora, one at Seneca, one at Cataraugus, one at Fort Gratiot, and a seventh now commencing at Mackinaw.

In all these establishments, the education of youth, withdrawing them from former pursuits, and training them to discipline and labour, are great and primary objects.

Nor has the labour of their Missionaries been unattended with success. On the contrary, that success has been as great as, under existing circumstances, could perhaps have been expected, and the prospects of the Board, so far as the Indians are concerned, are certainly encouraging.

The great difficulty with which the Directors have to contend, is the want of pecuniary means, and that difficulty has at length assumed a very serious aspect. In necessary disbursements, they have incurred a debt to their Treasurer, amounting to the sum of \$6000, and expect additional and inevitable drafts to be made upon them shortly to the amount of \$3000 more.

To liquidate that debt they have no resource under Heaven, but in the friends of the Missionary cause, and especially in the ministers and people of our churches.

The Government of the United States has redeemed, and will, no doubt, in future redeem, all its engagements to this society. Many of the Churches too have come forward, and have set examples worthy of imitation. But it is a fact not to be concealed, that the Churches, on a large scale, have never so patronized the institution, either in disseminating the Missionary Register, now published for its exclusive benefit, or by public contributions, as to enable it to operate to advantage. In many parts of the Church, no Auxiliaries have been organized, and when they have been organized, we are sorry to say, they have not generally moved with that alertness which had been anticipated.

And now, brethren, in the name of our common Lord, we inquire whether you are prepared to abandon this Institution? Shall our labour be lost—our prospects blasted—our Missionaries disbanded—the Indians left to perish—and the property

heretofore accumulated by this Board, sold to pay its debts ?

We assure you, dear brethren, that, if prompt and efficient relief is not afforded, we see no way at present of avoiding that result.

We know that frequent appeals are made to your charity, but who among you all is the poorer for its exercise ?

How long has the Church of God been praying, "Thy kingdom come, thy will be done on earth as it is in heaven ;" and now, when God is answering that prayer, when through human agency, under the influence of his Holy Spirit, he is introducing and multiplying means for the accomplishment of these very ends, shall we now, and under these circumstances, become weary in well doing ? Are there any among us who can possibly think they have already done enough, or too much for him, who has done so much for them ? If we deliberately sit down and calculate our means, and see how large a proportion of our daily living is expended in perishable and temporal objects, and how small a proportion is dedicated to such as are imperishable and eternal, will there be much room for self-gratulation ? We believe, in most instances, there will not : and if the plans now pursuing in favour of the Red Men of the forest, shall fall through, what is to become of them, and what will become of future Missionary operations in their behalf. These whole embodied tribes are that Lazarus who now lies at our door, the perfect child of helplessness and misery, and shall we, or can we, consent to shut up from him our bowels of compassion ?

We are sometimes told, that charity must begin at home : but if the Apostles had tarried in Judea till every unconverted Jew had been brought to a knowledge of the truth, what had become of us Gentiles ?

The Apostles of the Lord did not so judge. They knew that exertion abroad would produce reaction at home. At all events, they preferred simple obedience to Heaven to all human reasoning. They had received a banner, to be displayed in the cause of truth ; they did display it, and it proved to be the wisdom of God, and the power of God to the salvation of many, very many precious and immortal souls.

Humbly following in their steps, and unworthy as we are of such distinguished honour, we nevertheless hope for similar results.

Having spread this application before you, brethren, we wait to see how the Lord will dispose of it. And in the mean time remain, and with very great respect, your affectionate fellow-labourers in the bonds of the Gospel.

In behalf of the Board of Managers,

PHILIP MILLEDOLER.

GARDINER SPRING,

THOMAS M'AULEY,

JOHN KNOX,

W. W. PHILIPS,

STEPHEN VAN RENSSELAER,

JONATHAN LITTLE,

ZECHARIAH LEWIS,

MOSES ALLEN,

COMMITTEE.

New-York, Jan. 1, 1824.

RESPECTED AND DEAR SIR,

As the Domestic Secretary of the United Foreign Missionary Society, I am directed to address to you the preceding Circular. In performing this duty, I take the liberty to suggest for your consideration, the following modes of raising funds ; and you will permit me respectfully to solicit your influence and your efforts, within the town or village in which you reside, to carry them into prompt and efficient operation :

OCCASIONAL MODES.

1. Congregational Collections.
2. Individual Donations.
3. Donations to the amount of *thirty dollars* from any number of males or females in each congregation, to constitute their Pastor a Life Member of our Society.
4. Donations from Individuals of *thirty dollars* each, to constitute themselves Life Members.

PERMANENT MODES.

5. Collections at every Monthly Concert of Prayer.
6. Auxiliary Societies, or Associations.
7. Donations of *twelve dollars* a year, for four successive years, from any individual or association of individuals, for educating, with the privilege of naming, a heathen child.
8. Avails of Missionary Fields, Missionary Boxes, &c. &c.

The first four modes here suggested, if promptly attended to in all our Churches, would afford us an adequate relief in our present emergency; and the last four would enable us to prosecute our *labour of love* with unremitting exertion, and, accompanied by the smiles of Heaven, with incalculable benefit to the poor and perishing heathen.

In relation to some of the permanent modes, perhaps a remark or two may not be thought impertinent, nor prove unacceptable.

The measure of contributing to our funds at the Monthly Concert of Prayer has been repeatedly and earnestly recommended to their respective congregations by the General Assembly of the Presbyterian Church, and the General Synod of the Reformed Dutch Church. This is, indeed, a measure which can scarcely fail to recommend itself to every individual in the community. It is the professed object of that

Concert, that Christians may have the opportunity to address their united prayer to the GOD OF GRACE for a blessing upon Missionary efforts. It would therefore seem peculiarly appropriate, to take up collections on the occasion, and devote the amount expressly to the promotion of the Missionary cause. Our alms would then ascend with our petitions, as a combined memorial of our sincerity and zeal.

The formation of vigorous and active Auxiliary Societies or Associations, in all their churches, is also a measure earnestly recommended by the Judicatories already mentioned. It is a measure as practicable as it is desirable. One or two influential and efficient men in each congregation, could easily accomplish it. There are very few families or adult individuals, in any part of our country, who are not able to contribute annually, and without inconvenience, a small sum for the great object of civilizing and christianizing the Indians, on whose soil they now live. Let, then, each congregation be divided into suitable districts; let a collector be appointed for each, who shall call on every person in his district, for *eight and a half cents* a month, *twenty-five cents* a quarter, or *one dollar* a year; and let a treasurer be selected to receive the money from the collectors, and transmit the amount to the Treasurer of the Parent Society in New-York.

There is, Sir, another topic to which I would also respectfully solicit your attention. The *American Missionary Register* is published at the expense, and for the exclusive benefit of the UNITED FOREIGN MISSIONARY SOCIETY. The Managers are very desirous that it should be widely circulated. It is published at the moderate price of *one dollar and a half* a volume; and at this price, it can yield very little profit,

unless it should receive an extensive patronage. Should you not be able to pay suitable attention to the subject yourself, perhaps it will be in your power to engage some other pious and responsible person in your vicinity to procure subscribers, and to remit to me the avails, on the terms mentioned in the Prospectus accompanying this letter.

And now, Sir, I am aware, that this communication presents a draft of considerable magnitude upon the time and the efforts of the gentlemen to whom it is addressed. If, in your view, it need an apology, I must request you to remember, that we are not attempting to press business upon the hands of the clergy or other Christians, for our own benefit. I beg you to recollect, that the Society, whose concerns we have the laborious, and often painful duty to manage, was formed at the urgent request, and under the stipulated patronage of the high Ecclesiastical Judicatories which are united in the enterprise. All the churches under the care of those Judicatories, are implicitly pledged to contribute to its funds. We are, therefore, merely the agents of the Churches; and to the Churches we now appeal with confidence, not only for relief in the present emergency, but also for the permanent and necessary means to enable us to carry forward the *work of faith*, which they have committed to our charge.

I am, Sir,

Very respectfully,

Yours, &c.

Z. LEWIS.

New-York, Jan. 1, 1824.

MISSIONARY INTELLIGENCE.

From the *Union and Great Osage Missions*, we have no advices later than those mentioned in our last number. We have,

however, the Journals of both for the month of August; and we shall avail ourselves of this opportunity to insert one or two communications from both, which have been on hand for some time, and deferred for want of room.

A letter just received from the Rev. Mr. Harris, of the *Seneca Mission*, announces the pleasing intelligence, that the number of children in the School, under his care, has recently been increased to thirty. An extract of this letter, together with Mr. Harris's Annual Report to the Secretary of War, will be inserted in a subsequent page.

Mr. HANOVER BRADLEY, of New-Haven, Conn. has recently been appointed Assistant Teacher for the *Cataraugus Mission*, with instructions to aid in the management of the *Seneca School*, until another Teacher shall arrive. Mr. Bradley reached this city on the 11th of the last month, and proceeded on his journey to *Seneca* on the succeeding day.

Since the departure of Mr. Bradley, the Managers have appointed Mr. GILMAN CLARK, of Hancock, N. H. to the office of Principal Teacher for the *Seneca Mission*. Mr. Clark will probably repair to his destined station in the course of a few weeks.

UNION MISSION.

VIEW OF INDIAN TRIBES IN THE WEST.

The Superintendent and Assistant to the Domestic Secretary.

We have long looked with peculiar interest on the forlorn condition of the western Tribes of Indians, and have endeavoured to embrace every opportunity to ascertain their real condition, as well as the most suitable means of introducing among them the blessings of civilization and of the Gospel. Those that are entirely vagrant are apparently in the most hopeless condition. In the fol-

lowing remarks, therefore, an attempt will be made more particularly to plead their cause.

The Kansas, Ottoes, Ponkas, the several Tribes of the Pawnee Nation, the Mandan, the Ricker, &c. live in fixed towns. Most or all of them speak dialects of the Osage language, and cultivate the land to about the same extent as the Osages. They are undoubtedly in a much better situation for improvement, than they can be when the corruptions of the whites shall have gained a firmer footing among them. But these improvements should be introduced in a way that would comport with their present state of ignorance, jealousy, and prejudice. In view of the civilization and salvation of all the Indian Tribes to the west of us; the establishment of permanent missions on so large a scale as to be able soon to support themselves in those Tribes, that are near our frontiers, is undoubtedly a measure of the most essential importance. They form a rendezvous from which the pioneers might emanate with the greatest advantage to the more wild and remote nations; where infant missions may most conveniently be furnished with many of their outfits; and where by necessary habits of discipline they may be prepared for their future employment. But to send a mission family directly into every settled Tribe without any previous steps to secure their confidence, would probably be unwise. For notwithstanding they are stationary, and in circumstances much more favourable for civilization than the wandering tribes, yet before they could have time from long acquaintance to repose a sufficient degree of confidence in those who propose a change, or before they are prepared to appreciate the benefit of such an untried measure, some unfavourable event or some unfriendly advi-

ser might induce them to change their minds, reject the offered blessings, and dash in a moment the rising hopes of a mission, sent an immense distance, at great expense.

But much more is it necessary to take precautionary steps among those whose residence is as unconfined as the animals on which they feed. The principal nations of this description are the Sioux, the Latans, the Arapahoes, and the Shoshonees or Snakes. Some however of the Sioux and Snakes have fixed abodes. From the best information in our possession it would appear that these four general divisions of the wandering Indians embrace a much larger number of individuals than any other similar divisions on the Continent. Their languages appear to be stocks from which others are derived, and it appears probable that there are but few primitive languages in the western country. They are represented to be remarkably friendly and fond of our countrymen. Each of the numerous bands contains an immense number of individuals. They remove but a few miles at a time; but so frequently as to be always in the neighbourhood of the buffalo, on whose flesh they depend for food, and on whose skins neatly dressed and beautifully ornamented they depend for clothing. Their houses consist of small poles 30 or 40 feet long set up in the form of a pyramid, and covered with dressed skins, which furnish comfortable shelter where dew for the most part supply the place of rain. These are conveyed by horses or dogs.—All the Indians in the western wilderness are very attentive to their religious rites, many of which more nearly resemble those of the ancient people of God, than those that are noticed by the *Star in the West*.

The Christian can find no exception of Nations of wandering habits,

or any other peculiar habits continued in the mandate "*Disciple all nations.*" We find the present state of these Nations described in the prophecies, and their restoration promised. And if we are not slow of heart to believe all that the scriptures have spoken, we shall come forward with as much earnestness to obey God with regard to these vagabonds as others. He says, "Go ye into all the world:" wheresoever human beings of whatever character or habits can be found, there preach the Gospel. If our Lord and Master therefore require that they have the Gospel in order to salvation, the only question is, what mode of introducing it does their peculiar situation demand?

In the Missionary meeting held at this place last November, this subject excited a lively interest, and the result of its discussion is contained in the following question and answer extracted from the minutes, viz.

Q. What can the benevolent public do towards civilizing and christianizing the Pawnees, Latans, Aarapahoes, Crows, and other wandering tribes in the west?

A. The first step to be taken by the benevolent community for the civilization and salvation of these wandering Tribes, should be to send out two or three male missionaries into each Tribe—men trained for the purpose—able to live on Indian fare—prepared to endure hardships, privations, and perils—good soldiers of Jesus Christ—ready to follow them through all their wanderings, learn their languages, preach the Gospel, and influence them by every mean in their power, both to settle down in fixed places of residence, and to seek the sweets of civilization. When this is done, the way will be prepared for permanent establishments among them, and the universal diffusion of the truth.

The Brethren who composed the

meeting were unanimously of the opinion, that the Saviour requires an immediate and unremitted effort, to be made for the recovery of these lost sheep. They judged the above-mentioned method to be indispensably necessary, for the following considerations.

1st. It would be vain to think of changing the habits or of improving the minds of a nation by transient interviews.

But suppose the most advantageous situation in the country of these wanderers be adopted for a fixed residence, it would not be likely to be visited by the same people many days in succession, and it would be equally uncertain whether the same people would return to the same place every year, or once in ten years. Missionaries, therefore, must accompany them in all their wanderings.

2d. It seems to be equally necessary that they should be single men, unless suitable females could be found, whose constitutions have not been so much weakened by luxury, as to unfit them for such an employment. The coarse fare to which the missionaries would be confined, is such as is obtained by the hunter, the trapper, and the trader, who enjoy generally better health than those who feed upon the dainties of the States. There have been instances, however, in which white women have accompanied their husbands in these employments without detriment to their health. In journeys between this place and Harmony, and in the various emigrations from Missouri, the health of the women and children has appeared to be as little impaired as that of the males. And if a very small proportion of the pains were taken in female education, to increase bodily strength and firmness of nerve, which is bestowed to give a superficial enervating polish, multitudes would be prepared, equally with

the men, to assist in the communication of the Gospel, in the most inhospitable regions, and God would be more extensively glorified in the salvation of the heathen.

3d. Two or three Missionaries, introducing themselves at first, would be less likely to excite jealousy than a larger number. Where Indians do not discover the most immoveable grounds for confidence, it becomes easy for them to change their minds with regard to propositions to which they have assented. It may be adopted as a maxim, with perfect safety, that a confidential brother may lead them by a thread, where the coercion or subtle reasoning of the most potent force would only excite jealousy and revolt. When their confidence is secured and their language acquired, much is done for their recovery.

4th. It will be more easy for two or three tried Missionaries to govern themselves in their deportment, so as to exhibit good examples of integrity and holiness, than for a large number, who from their youth have been accustomed to habits of education different from each other. It requires that unconquerable resolution, that indefatigable perseverance, and that comprehensive wisdom and skill, which are indispensable to make a man a good soldier, or enterprising in business, to qualify a Missionary for external duties:—for the suffering of fatigue, hardship, and perplexity, without dishonour to the cause. Without the most ardent piety manifested by entire self-devotement to the cause of Christ in the salvation of the heathen; without a disposition to follow Christ through evil as well as good report, by denying every natural propensity which comes in competition with the spread of the Gospel; the Missionary will be unable to stand in the heart of Satan's kingdom, a bulwark for the exhibition and defence

of the truth as it is in Jesus. Our spiritual foes are infinitely more treacherous, more dangerous, and more destructive in their operations, than any external enemies. They are traitors in the camp, and those who harbour them are not qualified to introduce the Gospel among the heathen. One or two indiscreet missionaries may counteract and effectually destroy the favourable impression made by the wisdom and piety of many. Hence the safety and importance of attempting to make the first impressions by a few.

5th. By the time the languages will be learned, and the confidence of the Indians secured, the enterprising spirit of our countrymen may lead them to give greater permanency and scope to their mercantile operations; transporting their goods in boats and wagons to such an extent that the Rocky Mountains will be no more of a barrier to a communication with the inhabitants on the shores of the Pacific, than the Allegany has been for 30 or 40 years past to the intercourse between the Atlantic states and the Mississippi. Numerous trading companies, of from 15 to 50 men each, have for two years past gone from the Missouri and the Arkansas to the Spanish settlements in the Rocky Mountains. They have visited many of the nations of Indians above described, and sometimes have wintered with them. If we reason from the past experience of our country, the rapid improvement just mentioned must be expected. It would then be comparatively easy to supply large families in almost any part of the Indian country with what they need. But previously to that period the Missionary must be contented with the food that the desert affords, and for the most part with the clothing. And when he reflects on the Saviour's sufferings

for his salvation and that of his fellow-men, he will be thankful to be as well furnished as his Master.

But whether God should ever furnish him with the numerous comforts of civilized society in all the extent that they are enjoyed by us is a matter of small importance, in comparison with the salvation of the souls of our fellow-men who are beyond the reach of light and hope without our assistance. The promises, "Lo! I am with you alway, even to the end of the world"—"My grace is sufficient for thee," and "my strength is made perfect in your weakness," are infinitely superior to all animal enjoyments, and sufficient to support him who has his treasure laid up in Heaven, and his hopes all centring there. So far from feeling solicitous about what he shall eat and what he shall drink, and wherewithal he shall be clothed, it will be the meat and drink of every legitimate child of God to do the will of his Heavenly Father, and finish his work.

7th. God allows no delay or disobedience to his commands for purposes of self-gratification. But he requires us not to count our own lives dear unto us, but to go into the highways and hedges, into all the world, and carry the blood of Jesus by which the souls of the polluted may be cleansed. Christians are already obliged to testify against themselves to their Almighty Judge, that they were unwilling to attempt to communicate his Gospel to these wandering nations, until those who are greedy of filthy lucre had led the way. And shall it any longer be recorded in the book of God's remembrance, that they are less anxious to gain those souls that are capable of eternal happiness and glory, in obedience to the divine command, than worldly men are to gain perishable property? Every successive moment of our delays

the souls of these heathen are lost through our indolence and disobedient inattention, rising before God to bear witness against us. In view of this, let us prepare to meet our God. For if we continue to neglect these wandering nations to whom Christ has commanded us to go, they will certainly testify to our condemnation at the great day, by showing that we are not true children of God, inasmuch as we do not obey him or manifest that the same mind dwells in us which was also in Christ Jesus. Let us take heed that we do not by our neglect murder precious souls—that their blood be not found in our skirts.

8th. If we have more purity, knowledge, refinement, and spiritual and temporal enjoyment, God alone has made us to differ. We have nothing which we did not receive; and why should we glory, why feel as independent and unthankful as if we had not received it? It was undeserved, therefore gratitude to God as well as benevolence to our fellow-men renders us inexcusable if we do not freely extend these privileges to all the destitute, even as readily as we embrace them for ourselves and our children.

Let it not be said that the funds of the Christian public are inadequate to the support of so many missions as this plan would embrace. God claims the property of the world, and gives us only the stewardship of it. But very little will be needed by these pioneer labourers; for if they had ever so much it must be shared with those whom they accompany. It is impossible for people who are with the Indians to live separately or have their food different from theirs, except in the preparation of it. And the missionary needs only his rifle to procure himself an abundance of animal food.

Neither should it be said that we must pass by those nations which, from their residence, are in a more favourable situation for improvement, if we would visit these roving bands. When we enlist in Christ's army at our conversion, do we not by that act acknowledge ourselves entirely at his disposal, and ready to be employed in whatever service He in his providence may require? But if we are thus enlisted, and judged, by those who are appointed to decide, to be suitable to show the heathen the way of life and salvation, can we, consistently with the name of good soldiers, begin with one consent to make excuse, and thus treat the Saviour's authority with contempt? Certainly not. If, therefore, many who have been redeemed by the blood of Jesus should come forward with promptness to execute the divine command in the spread of the Gospel, might not a sufficient number be selected speedily to carry the precious treasure in the way proposed to every heathen nation in the western wilderness, and in due time to the whole world, and still leave enough behind to aid with their substance and their prayers? The Lord always has and always will bless most abundantly those places and individuals who come most cordially into his views, and run with the most readiness to execute his orders. Hence has always been witnessed in those places where most has been done for the spread of the Gospel, an immense increase of spiritual privileges and enjoyments. There is, therefore, nothing to fear, but every thing to hope for the upbuilding of the Churches in the most holy faith, by offering the firstlings of the spiritual flock a sacrifice unto the Lord for the recovery of their lost fellow-men. This will abundantly supply the demand for every western nation.

Nor are any at liberty to say that properly qualified persons cannot be found. Christ requires that all should be qualified in heart. And if any find that they have not yet that faith which worketh by love sufficiently strong to enable them to attempt obedience to God, let them not leave the throne of grace until they prevail and obtain the blessing. If they really desire much grace and spiritual strength, God is ever ready to bestow it. He is waiting to be gracious. But if external circumstances should seem to disqualify, the judgment of others who are appointed or properly qualified to decide, is in most instances, if not all, better than that of any individual concerning himself.

To strike off with one unqualified dash the female sex from the list of those who may carry the Gospel to distant and inhospitable regions, would be unhappy and absurd. The degraded and almost hopeless state of the heathen females imperiously requires the aid of Christian females to raise them to their appropriate grade, and to the enjoyment of intellectual, social, and spiritual blessings. It is to be lamented, however, that, while the tyrannical and absurd superstition of the heathen reduces their females nearly to a level with the brutes, the equally tyrannical and absurd taste of Christian nations impairs the health and enfeebles the constitution of their females, and thus renders them, notwithstanding their superior mental accomplishments, in a great measure unfit for Missionary duties. Let the system of female education embrace particular attention to the strength and vigour of the body, as well as to the improvement of the mind and of the heart, and the heathen in all parts of the world will probably be as well supplied with female as with male missionary aid. It should also be borne in mind, that the close ap-

plication of indefatigable students in our colleges and seminaries, by which their health is destroyed, too frequently disqualifies them for any beneficial employment, when their attainments would otherwise fit them for the most extensive usefulness. But when students become willing habitually to combine some degree of manual labour with their mental improvements, by which their health and strength may be secured and confirmed, the heathen will be supplied with able as well as skilful missionaries, and God's word will run to and fro and fill the whole world.

Finally, let no one be dismayed by the trials to which he may be exposed. Trials are among the greatest privileges of the true missionary. They show how

“Satan rages at his loss,
And hates the doctrines of the Cross;”

but the reflection that Jesus alone has trodden down his and our enemies, and died his garments in their blood, is sufficient encouragement for us to follow directly in his thorny road. What if the greatest trials may be expected by him who ministers to the necessities of the roving nations: when they are brought into the fold of Christ, the greater will be the victory and the glory to him who sitteth on the Throne, and to the Lamb for ever.

JOURNAL FOR AUGUST, 1823.

State of the School.

Friday, August 1.—The Agent this day visited the School, and gave salutary advice to the children. He earnestly recommended to them to yield prompt obedience to their teachers, and to be diligent in their studies. Our two oldest boys read in the Testament, and the School is becoming more interesting to strangers.

Retrenchment of Expenses.

Monday, August 4.—In consequence of the embarrassed state of the Board, and of the particular instructions of the Domestic Secretary, we have this day settled with our mason, who, with another labourer, has left us. The three men who came here sick last month, have taken their departure. As they had lost their horses, we sold them a yoke of oxen to take them to Missouri. We made the usual charge for their board and nursing; but in consequence of the calamity they had sustained, gave in the Physician's bill and provisions for their journey.

Saturday, August 9.—The projected agricultural settlement, by a few of the Osages, is suspended for the present. Moineh-Persha, the young Chief who projected the enterprise, says, “there is a bush in the path”—alluding to the difficulties which still remain unsettled between the Osages and Cherokees.

Indian Council.

Thursday, August 14.—Brother Vaill, the Agent, and the Interpreter returned from a visit of three days to the village. The object of the visit was to receive an answer to the question—“Will you take the criminal to the Fort?” To this they replied in the affirmative.—Their usual manner of holding Council is as follows:

Their Chiefs and Warriors are called together, and each one is particularly consulted, and all have an opportunity to speak. The tribe is then convened in final Council. The principal Chief makes a speech, and then sends a person, who seems to be the reporter, to speak privately to some of the principal men. They give the voice of the whole assembly, and their decision is pub-

licly declared by the Chief as the decision of the whole. In the present case, they decided, first, to take the man to the Fort, and secondly, to start in three days.

Accession to the School.

Wah-ho-bek-keh, the fourth Chief, has sent a son to the School, about ten years of age, whom we have named *Samuel Miller*. The lad was brought at his own request, "to live with the Missionaries." He is a lovely child, and we hope the father may be willing to continue him in the way of gaining instruction.

The Osages have recently lost one man and seventy or eighty horses in a skirmish with some Cherokees from Red River.

Visit from the Chiefs and Warriors.

Lord's Day, August 17.—The Chiefs and Warriors, amounting to 200, arrived with the criminal, on their way to the Fort. All of the Chiefs and several of the principal Warriors ate at our table. To the rest we gave a few bushels of corn. All have behaved well. This evening the young men sing and dance—a painful contrast between this exercise and the Sabbath evening conference usually attended by Christians, where *Jesus is in the midst*.

Monday, August 18.—The Indians, accompanied by Brother Chapman, moved forward on their journey to the Fort. The young man, who has caused this trouble, is as free from bonds as any of the tribe. They depend entirely on his word. We pity them, that they should undertake to settle so great a matter at such uncertainty. But such is their inefficiency, that the Chiefs have no authority to confine or punish any criminal.

Death of a hired man.

Thursday, August 21.—Robert Blake, a labourer from Ohio, who has been for some time very low with the intermittent fever, died about eleven o'clock last night, and was decently interred this day in the Union burying-ground. This is the first death by sickness since our arrival. All the Indians present followed the procession, and witnessed, with apparent interest, a Christian burial.

Escape of the Prisoner.

Friday, August 22.—Tally and other Chiefs returned this way, and informed us that the prisoner had escaped, and that they had relinquished the idea of going to the Fort. Brother Chapman, having business for the Mission, concluded to proceed. It seems that the company had encamped for the night on Greenleaf Creek, about half way to the Fort, when the criminal mounted his horse and left them. Thus our hopes, which had been a little raised, are again blighted. May the arm of the Lord be stretched out still.

Marriage of Dr. Palmer.

Lord's Day, Aug. 24.—Brother Palmer and Sister Johnson were, this evening, united in marriage. The ceremony was performed, at the close of our Sabbath evening Conference, in the presence of the family, and labourers, and a number of the Indians, who manifested great interest in seeing a Christian marriage.

Monday, Aug. 25.—One of the Indians called to-day, and took away his two children, Philip and Margaret. Stephen, who is a connexion of the same family, has put on his blanket and leggins again,

and left us. Such is the dark cloud, that has passed over the Mission to-day. But as the sun still shines above the clouds, so the Lord still reigns.

Friday, Aug. 29.—Brother Chapman has returned, and brought with him a number of letters, and several numbers of the Register, and other periodical religious works. He informs us, that there is a pleasing attention to religion in Billingsley's settlement, and that he preached to them on the last Sabbath. They need faithful Missionaries to break to them the bread of life.

Proposition from the Quappaw Tribe.

Saturday, Aug. 30.—A messenger arrived to-day, with a friendly letter from the Quappaws to the Osages, expressing a wish to come up and hold a talk about settling near the Osage Village. The Quappaws formerly belonged to the Osage tribe, and their language is still nearly the same. Should they remove to this country, it may result in their benefit, as they will be less exposed to intemperance, and as they will be likely to receive the benefit of the Osage Mission.

Lord's Day, Aug. 31.—Discourse from Romans xiii. 11, 12.—“May we know the time, that now it is high time to wake,” &c. Although we have had some clouds of late, yet God has manifested his mercy. A young man, George Douglass, who conducted our boats up the Arkansaw, has lately been hopelessly converted. He appears to be truly a child of God. The change has indeed been great. Let God have the glory.

GREAT OSAGE MISSION.

JOURNAL FOR AUGUST, 1823.

Anniversary Notice.

Saturday, Aug. 2.—This day brings to our recollection our arrival in the Osage country. Two

years have now elapsed since that period. Whatever has been done to prepare the way, yet very little has been effected in removing the dark cloud of superstition and idolatry, which hangs over the minds of this pagan people. May we be directed by unerring wisdom to the adoption of those measures, and to those vigorous exertions, which shall be blessed to the recovery of this perishing tribe. We have this day received a package of letters and papers, among which are the Register for June, and the sixth Annual Report of the United Foreign Missionary Society.

Monday, Aug. 11.—Received another child, a fine boy about four years old. This boy's father is a half breed, and his mother an Osage. They have been living near us, and occasionally labouring for us, for some time past. They have five children, of whom four are now in our school, and are all very promising.

Indian Council.

Tuesday, Aug. 19.—The Indians having come to this neighbourhood to receive their annuities, we invited the Sub-Agent, Mr. Shouteau, together with the principal Chiefs, Warriors, and Counsellors of the tribe, to hold a Council at our residence upon the concerns of our Mission. When they had assembled, Mr. Shouteau addressed them upon the importance of their availing themselves of the advantages of the Missionary establishment. Brothers Dodge, Pixley, Montgomery, and Belcher, severally addressed them on the subject, and were answered by a number of the leading men of the nation. They wished us to be patient, and said they thought we should eventually succeed. They acknowledged, that what we said was good, and promised to talk to their people about it.

What this people will finally do, time only can unfold.

Wednesday, Aug. 20.—The Indians assembled to-day to hear the talk of the Agent and to receive their annuities. In this talk, the Agent requested them to decide whether they would live at Neosho, or at the Osage River, that he might know where to build houses for his interpreter and blacksmith. They finally determined to remain at Neosho.

A traveller from the Arkansaw informed us that he had left four men, not far behind, with a wagon and a yoke of oxen. They found it difficult to proceed on their journey on account of the high stage of the rivers. Three of the men are sick, and the whole have had for several days no other kind of food than a little honey. Brother Pixley took a sufficient supply of provisions, and went to their relief.

Thursday, Aug. 21.—The Indians took their departure this morning, and Brother Pixley accompanied them for the purpose of prosecuting the study of their language.

Irregular Conduct of some of their hired men.

Lord's Day, Aug. 24.—Some of our labourers being disposed to indulge themselves in the neglect of public worship, and one of them in the use of profane language, it was thought advisable to read to them the standing rules of the Mission. They were accordingly read at the dinner table on Friday last. The individual above alluded to was greatly offended, and after retiring declared with a volley of oaths, that he would not be present at our worship, and that he would swear when he pleased. Nicholas, a pious coloured man living with us, undertook to persuade him that his

conduct was highly improper, that the regulations of the Missionaries were right, and that they were wishing him well and praying for him even when he was cursing and swearing. On his replying that he wanted none of their prayers, Nicholas told him that the day might come when he would be thankful for the prayers of Christians. He repeated with an oath, that he would never ask the prayers of any one. To-day he absented himself from public worship. In the afternoon, he was taken ill, retired to his bed, and fell asleep. His slumbers were disturbed by an alarming dream, and he soon awoke in great distress of mind. He sent immediately for Nicholas to pray with him; and at our evening conference, we received from him a message, requesting us to pray for him as a poor, lost, and ruined sinner. After the exercises were closed, several of the brethren conversed and prayed with him. He appeared to be deeply impressed with a sense of the depravity of his heart, and the impiety of his life.

Wednesday, Aug. 27.—A wagon, which had brought us a load of grain from the Missouri, being about to return, the labourer mentioned above, concluded to take a seat in it, in consequence of his indisposition. His serious impressions still continue. May the Lord follow him with his mercy and his grace.

Health of the Family.

Lord's Day, August 31.—God is still merciful in regard to our health. Although some few are feeble, and others visited with the fever and ague, yet there is no case among us of severe illness. Another month is past, and another summer ended: may we notice, with suitable returns of gratitude, the goodness of

God, in preserving our lives, in continuing to us our present measure of health and strength, and in bestowing upon us the many blessings which we now enjoy.

SENECA MISSION.

Rev. Mr. Harris to the Domestic Secretary.—Dec. 24, 1823.

DEAR SIR,

Such has been the multiplicity of my cares and engagements for some time, that I have found it almost impossible to keep a regular journal of the Mission. I think it my duty, however, to acquaint the Board by letter, of the general prospects of the Mission.

It is now nearly two months since Brother Young left this station. On his departure, a number of the Chiefs and young men met at the Mission House, to take a formal leave of their old teacher. Almost all the children wept freely during Mr. Young's exhortation to them individually, while the tears of sympathy were silently wiped from the face of some of the Chiefs. It was truly an affecting scene.

Our meetings on the Sabbath appear much as formerly; and, although we have no such good news to communicate as that of a special work of grace among us, yet we are encouraged to believe that God has not left himself without a witness in the case of a few who appear not to "forget God."

For particular information respecting the School, I refer you to the Report to the War Department, a copy of which is enclosed herewith.—A very interesting lad, about 9 years old, we have named Samuel H. Cox; and an active little girl, of about the same age, we call Elizabeth Nitchie. Judging from present appearances, we shall, without doubt, have a family of *forty children* in the Spring. In that case,

we shall certainly need an additional Sister: which will of course be furnished, if the Board send us a teacher who is a married man.

P. S. We are greatly surprised and thankful at the kindness of Divine Providence, in sending us assistance so seasonably. Brother Bradley has just arrived, in good health and spirits, and appears very agreeably disappointed in the flattering prospects of the Mission, especially of the School. May he prove an Israelite indeed, in whom is no guile.

Annual Report to the Secretary of War.

Seneca Mission, Dec. 1, 1823.

RESPECTED SIR,

In making out a report to your department, in relation to the progress and probable prospects of this Station, I have to say in the general, that, so far as we can see, our connexion with this interesting people is quite as encouraging as we had any rational ground to expect.

I would remark more particularly, that our prospects in the School department are brighter than on the preceding year; and what is to us a very great inducement to persevere, in addition to the increase of scholars, is, that the Establishment seems to acquire more and more the confidence of the people.

The School at present numbers *thirty* children, who are clothed and fed at the expense of the Mission; being *ten* more than the number reported last year. Of these, *22* are boys and *8* girls. The first class consists of *ten*, who read fluently in the New Testament, and write handsomely. The second class consists of *five*, who read in easy readings, and spell in words of three and four syllables. The third class, consists of *three*, who spell well in two and three syllables. The remainder have been recently admitted to the privileges of the

School, but since their entrance have made good improvement.— Their ages are from 7 to 15.

The girls have made, we think, desirable proficiency in the knowledge of domestic economy; performing, with considerable facility, the ordinary functions of the kitchen; and a few have made excellent progress in some of the branches of needlework. We have only to regret that more of this sex are not placed more immediately within the scope of our instruction.

The boys, during the last summer, consisting then of about eleven in number, cut, split, and corded 35 or 40 cords of wood; and with the assistance of the Superintendent cleared off three acres of land, which is now broken up for the benefit of the Mission.

The number of worshippers on the Sabbath, who attend stately on the preaching of the Gospel, consists ordinarily of about 115 or 120 souls. It is perhaps sufficient here

to remark, that their attention and desire for instruction in Bible truth is such, as in our judgment would argue a criminal omission of duty in those of their teachers who would overlook or but slightly esteem exertions of this sort among the adults. As a proof of this, I would mention the punctual attendance which is paid by the Christian party generally to the observance of the Sabbath. In this respect, it ought to be added, they are far more correct and exemplary than many of their white neighbours.

The current expenses of the Mission, since the 1st of Nov. 1822, including \$35 for a barn and stable, are \$2486 76.

Hoping that, by a reliance on Divine Providence, we may yet be enabled to fulfil the expectations of our Christian friends and the wishes of the Government, I remain, with sentiments of profound respect,

Your humble serv't.

T. S. HARRIS.

Miscellany.

The length of our abstract of the Nineteenth Report of the British and Foreign Bible Society, and of other articles in the preceding pages, compels us to omit the head of Foreign Intelligence. We hope to pay due attention to the Foreign and Miscellaneous Departments in our future numbers.

WESTERN MISSIONARY SOCIETY.

In the course of the last Summer, the Rev. Robt. M. Laird was appointed a missionary by this Society, with instructions to proceed to the Falls of St. Mary, at the outlet of Lake Superior. Mr. L. commenced his journey on the 23d of August, and reached Detroit on the 7th of September, Mackinaw on the 26th of the same month, and the place of his destination on the 1st of October. A letter giving some account of his journey, and of his reception at the Falls of the St. Mary, has been transmitted to his patrons, and published in the Pittsburgh Recorder. From this letter, we select the following notice of Mackinaw, and of the former labours of the Rev. Mr. Ferry, who has since re-

turned to that Island, and opened a missionary School for Indian Children, under the care of the United Foreign Missionary Society.

The village is pleasant, and much larger than I expected. At the ringing of the bell, a large congregation assembled in the court-house. The appearance of the people was genteel; and during the whole exercises, they manifested a greater attentiveness than I have usually had the pleasure of witnessing. The Rev. Mr. Ferry spent a year at Mackinaw; and was instrumental, I trust, in doing considerable good. He organized a church, which consists of eight members. He prevailed on the inhabitants generally to abandon secular employments on the sabbath, and come out to hear the Gospel. He appears to be universally beloved; and a strong wish for his return is expressed by every one. I hope he will return, because from many circumstances, I am led to believe, that through his instrumentality, a blessed season of refreshing from the presence of the Lord would soon be experienced in that wicked village. It is the intention of the society which employs Mr. Ferry, to establish a missionary station at Mackinaw. Materials for the building have been already provided. Mr. Ferry, it is expected, will be superintendent. The object is a most important one. May the Head of the church crown it with his blessing!

CONTRIBUTIONS TO THE UNITED FOREIGN MISSIONARY SOCIETY,

During the month of December, 1823.

	D. C.		D. C.
Collection at the monthly concert in the Presbyterian Church in Cedar-street, N. Y.	16 44	Collection at the monthly concert in the Presbyterian Church in Jamaica, L. I. by E. Wickes, Esq.	20 90
From the Aux. Soc. of Clarkstown, Rockland County, N. Y. by Mr. Jacob T. Clark, Tr.	15 50	From Eliphalet Wickes, Esq. to constitute himself a life member,	30 00
From a friend, to constitute Robert Gosman, Jr. of Kingston, Ulster County, N. Y. a life member,	30 00	From the Brooklyn Female Missionary Society, for educating and naming two children at the Cataragus School—the one to be named Joseph Sanford, and the other Anna Finley Sanford, by Miss Abby W. Howland, Sec.	24 00
From do. to constitute Robert John Gosman, of Danby, Tompkins County, N. Y. a life member,	30 00	From several Ladies of Morristown, N. J. 2d and 3d payment for educating an Osage youth, by the name of Wm. A. McDowell, by Miss Mary Louisa Mann,	24 00
From do. to constitute Robt. G. Wynkoop, of Ghent, Columbia County, N. Y. a life member,	30 00	Collected at the monthly concert in the Mission Church in Allen-street, N. Y. by Mr. Daniel Turner,	3 07
From do. to constitute Robt. G. Kittle, of Upper Red Hook, Dutchess County, N. Y. a life member,	30 00	From a female friend of Missions in Lebanon, N. J.	2 00
Collection at the monthly concert in the Fourth Presbyterian Church in Philadelphia, by A. Henry, Esq.	8 45	From Aux. Soc. Shawangunk, by Robt. Hoe,	7 00
From Leacock, Lancaster County, Pa. by Rev. Mr. Barr, through A. Henry, Esq.	12 50	From Aux. Soc. at Scotchtown, Orange Co. N. Y. by S. W. Brown, Tr.	17 25
Collection in the Congregations of Old Man's and Patchogue, L. I. by the Rev. N. H. Gillet,	9 00	From Fem. Miss. Soc. in Bedford, West Chester County, N. Y. being their semi-annual payment,	31 00
From the Female Aux. Soc. of Warwick, Orange County, N. Y. by Miss Ann Maria Austin, Tr.	13 25	Collection at monthly concert in congregation of Rev. H. Lombard, of Owego, Tioga Co. N. Y. by Mr. D. G. Hubbard,	8 00
Collected at the monthly concert in the Scotch Presbyterian Church in Cedar-street, N. Y. by Mr. A. Rose,	6 05	From Rev. Lewis Myers, collection at weekly lecture at York, Pa.	14 00
Collected by the Rev. Mr. Crane, on his journey from Tuscarora.		Collection at united monthly concert at the Middle Dutch Church, N. Y.	55 00
From a few individuals in Lockport, 4 15		From the Aux. Miss. Soc. of Funkstown, Md. by Henry Ohl, Sec.	8 00
From the church in Buffalo, by Mr. Joseph Stocking,	10 62	From the Presbyterian church in Abington, Pa. by the Rev. Robert Steele,	20 00
From a few individuals in Batavia, 2 50		From the Ladies of the Presbyterian Church in North Pittstown, Rensselaer County, N. Y. to constitute their pastor, the Rev. John Blatchford, a life member,	30 00
From the congregation in Newton, N. J. together with a plain gold ring,	5 81	From Joseph Dederer, Esq. to constitute himself a life member,	30 00
	23 06	From the Female Aux. Miss. Society of Morristown, N. J. to constitute their late pastor, the Rev. Wm. A. McDowell, a life member; by Miss J. N. Johns, Sec.	30 00
Collected at the monthly concert in the Presbyterian Church in Rutgers-street, N. Y. by Mr. J. K. Cowperthwaite,	28 35		
From the Rev. Marshall Southward, a Missionary at Russia Iron Works, Rockland County, N. Y. by Peter Hawes, Esq.	2 50	Total,	Dolls. 722 30
Collected in the Presbyterian Church in Whitesborough, Oneida County, N. Y. by the Rev. John Frost,	16 00		
From Mr. Horace Hunt, of do. by do.	4 00		
Collection in the Presbyterian Church in New Hartford, Oneida County, N. Y. by do.	26 00		
From two Ladies in New Haven, by Mr. Hanover Bradley,	1 00		
From two Ladies in Fair Haven, Conn. by do.	1 75		
From one do. in do. by do.	45		
From one do. in do. by do.	16		
From three children in do. by do.	22		
From Rev. Thomas S. Wickes,	5 00		
From the Female Aux. Soc. of Bristol, Ulster County, N. Y. by Mrs. Flora Isham, Tr.	12 00		
From Robert Buloid, his annual subscription,	3 00		
From Col. Lebbeus Loomis, do.	3 00		
From A. McCullum, do.	3 00		
From Rev. Dr. McMurray, do.	9 00		
From Samuel Ward, do.	9 00		
From the Aughwick Aux. Soc. Pa. by the Rev. A. McGinley,	15 00		
From a friend to Missions,	5 00		

Donations in Goods and Clothing, during the last month.

A roll of Woollen Cloth (27 yards) and a bundle of smaller articles, from the Female Missionary Society of Morristown, N. J. by Mrs. A. L. R. King, Treasurer, valued at 13 50

A canister of Young Hyson Tea, (8 lbs.) from a number of the friends of missions in Morristown, N. J.—also, two pair of men's Socks, and other small articles, by Mrs. Hannah Woolley, value not estimated.

A box of Clothing, from a few ladies in Virginia, collected by Dr. Benjamin Colman, and forwarded by Mr. William Kellogg, of Fredericksburg, valued at 19 39

☐ The late collections in the city of New-York, by the Rev. Mr. Crane, will be inserted in our next,

MISSIONARIES WANTED.

The Managers of the United Foreign Missionary Society are in immediate want of a Minister of the Gospel, to take charge of their Missionary Church at Tuscarora. They are also in want of an experienced Farmer, for Union, and a skilful Blacksmith, for Harmony. Applications may be made, and recommendations forwarded to Mr. Z. LEWIS, Domestic Secretary, No. 38 Broad-street, New-York.



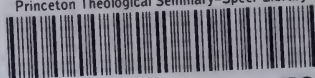
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